C 14851
32309 St.

REPRODUCED FROM THE COPY IN THE

HENRY E. HUNTINGTON LIBRARY

FOR REFERENCE ONLY. NOT FOR REPRODUCTION

C 14851
32309 St.

REPRODUCED FROM THE COPY IN THE

HENRY E. HUNTINGTON LIBRARY

FOR REFERENCE ONLY. NOT FOR REPRODUCTION

SAMVELS FVNERALL:

OR

A SERMON PREACHED at the Funerall of Sir *Anthonie Cope*, Knight and Baronet.

By

Mr. ROBERT HARRIS.

Pſalme 37. Verſe 37.

Marke the perfect man, and behold the vpright, for the end of that man is peace.

LONDON,
Printed by the Aſſignes of *Thomas Man*, &c. and are to be ſold by *Iohn Bartlet*, at the golden Cup in the Goldſmiths Row in Cheape-ſide. 1630.

TO THE RIGHT WORSHIPFVLL, THE Lady *Anne Cope*, late wife to Sir *A. C.* Knight and Baronet, *at* BREWDEN, *&c.*

MADAM, Your right is greatest to this Sermon, as being heire to the man, though not to his lands: what he was, I need not tell your Ladiship; nor will I say of you, as once one said of a Roman Lady: I know not whether your vnhappinesse be greater in now losing him, than was your happinesse in once enioying him. A Christian may be happy in losses and crosses, as well as otherwhere; and wee in Christs Schoole must learne with *Iob*, to blesse God for friends past, as well as present; and rather praise him for once lending them, than ouer-grieue for his calling for them againe. The time will be better spent, if (leauing these impertinencies) I call vpon your Ladyship, and my selfe, for some improuement of this crosse: and first (Madam) let vs obserue the crooked-

Hic hæres vxoris, at hæreditatis alii possessores. Hieron. of Pammach. and Paulina, Vales of Cornelia; Nescio an feliciorem dixerim, quod talem virum habuerit, an miseriorem quod amiserit. l. 4.

Nec doleas quod talem amiseris, sed gaudeas quod talem habueris. Ier. to Heliodor. for his Nephew.

neſſe of our nature, which neither feares croſſes till it feeles them, nor ſees mercies till they are out of ſight; it being with the ſoule as with the eye, that ſees nothing that is not ſomewhat diſtant from it. Next, be pleaſed (I pray) to conſider the vanitie of this World: What is now left of your Honourable Husband, more than his Goodneſſe? Where is Health, where is Beautie, where is Honour now? In how ſhort a ſpace were two of the chiefeſt Flowers in the *Copes* Garden withered? Ah (Madam) it is grace, it is grace and wiſdome that will cauſe our face to ſhine, and name to liue: As for the glory of this World, it is like a rotten poſt, that ſhines indeed, but it is only in the darke; neuer build vpon it, for all its glitſtering, it is but a rotten poſt. Thirdly, remember wee (I beſeech you) our owne eſtate: indeed it were much, if we ſhou'd forget death, who are aboue halfe dead. For mine owne part, the Lord hath already ſtript mee of the poore mans portion, health: for your Ladiſhips, a great part of your ſelfe is now turned into duſt; ſeeing Parents, Children, Husbands, are gone before you, and death hath come very neere you, when thrice it hath cut off your head; the time will ſhortly come, when you alſo muſt yeeld to the ſtroke of death. In the meane, I beſeech you remember S. *Iohns* words, in an Epiſtle to another Lady: Looke to your ſelfe, that we loſe not thoſe things which we haue wrought, but that we receiue a full reward: indeed your loſſe will be ours too (for we expect a Tithe in Heauen of our heauenly increaſe, as well as here:) And therfore (good Madam) husband your ſoule well, ſow much, worke much, giue much, pray much, and you and wee ſhall ſpeed the better

Salus corporis, ſatis magnum pauperis. Aug. in Pſal. 76.

better at that Harueſt. Thus praying your fauourable conſtruction and acceptance of theſe rude Lines, with humble thanks for all your loue to mee (eſpecially to thoſe many poore members of Chriſt, to whom it pleaſeth you (through my hands) to conuey yearely ſo great releefe) I commend you to the Lords grace; who abundantly returne all that comfort vpon you, which you haue ſo frankly yeelded to ſo many naked backs and hungry bellies in this Church. From *Hanmel*, Iuly 11. the ſame day whereon (foure yeares before) your worthy husband was there interred.

Your Ladiſhips in all Chriſtian ſeruices,

ROBERT HARRIS.

TO THE GODLY READER.

THis Sermon, as it was neuer meant to the Presse, so hath it beene kept from it almost foure yeares: Now it is constrained to shew it selfe, as sometimes Princes bee, lest some counterfeit steale their name, and usurpe their place. Whilest Samuels body slept, the * deuill would bee Samuel, and deceiue with * shewes; I had reason to feare some such like iugling with Samuels funerall, being fore-threatned. In this extremity, if I had rather my owne childe beare my name than a bastard, blame me not. Now thou seest it, take me with thee a little, before thou readest it: Know that the first point onely was inlarged, the rest thus briefly (as thou findest them) touched by reason of haste, being tyed to an houre. Secondly, know that I neuer wrote forth these notes but once, and that is the reason of the most of them marginall quotations and references; it being now my ordinary practice to referre my selfe in priuate notes to such Authours, as haue written (within my memory and reading) of the same subiect, although in publike I quote sparingly. Thirdly, vnderstand the true reason of my forbearing personall praises in the cloze: my text gaue me occasion of saying something before, and mee thought it handsomer to lay all my stuffe vpon the foundation, than to set vp a leane-to. Secondly, I remembred what a wise man said, Wisdome grounds vpon mens workes, rather than words. Thirdly, and especially, I finde the practice (though in it selfe lawfull) exceedingly abused; I haue no leasure now to take vp the complaints of worthy Writers against this abuse; onely I could wish, that our age would distinguish betwixt funerall Orations, and funerall Sermons, as former ages haue done, and not confound so different things.

It i

* So Austin; Pa[illegible] sim immundus spiritus, maligni spiritus.

* Imago Samu[illegible] lis, similitudo Sam. imaginar[illegible] simulatio Samu[illegible] &c. So other[illegible] v. D. Rayn lect[illegible]

Sapientia n[illegible] quærit voc[illegible] testimonium [illegible] sed operum. Hieron. in [illegible] lib. 2.

It is fit that grace ſhould bee followed euen to Heauen with honour: but oh, that euery of Chriſts meſſengers would remember his Maſter, and before hee ſpeakes aske himſelfe the queſtion: Would my Lord and Maſter ſpeake this himſelfe, were he now to preach in perſon? But I muſt not dwell in the Porch. One thing more before I leaue thee: thou ſeeſt the guiſe of this world; Printers get Copies for their profit; Readers buy and reade for their pleaſure, and (perhaps) ſome print too for their credit: but where is the man that proiects his owne ſpirituall good? Verily, the number of ſuch is ſmall; Bee thou of that number, make ſome vſe of others liues, of others deaths, trifle not as many doe: What is this ſame R. H. *&c.? Who was this* A. C. *a good or a bad man, &c? Bee thou godly, and I care not what thou eſteemeſt of mee: As for this worthy Gentleman in ſpeech, vnderſtand, that as I neuer flattered him liuing, ſo will I not deifie him (as the Heathen did their Parents) being dead. Hee had his wants, his faults; nor did wee concurre in all opinions: but I would that thou and I, and eſpecially men of his owne ranke, would follow him in theſe particulars: firſt, in praying moſt earneſtly, and particularly againſt our ſpeciall ſinnes; ſecondly, in louing and reuerencing our owne Teachers; and that ſo much the more, by how much the more freely and plainly they reproue vs. For theſe things, (not to ſpeake of other particulars) much commend the truth of that Honourable Knight, that in his ſtanding prayers with his family, hee would ſhame himſelfe moſt, in his confeſſions for his owne moſt ſpeciall ſinnes. And againe, as he much reſpected, and greatly countenanced euery learned and vnſcandalous Preacher: ſo moſt of all thoſe that leaſt fauoured his corruptions; often bleſſing God for ſuch Teachers, as would not giue him reſt in ſinne, and not ſeldome prouoking them, at leaſt my ſelfe (to ſpeake of mine owne knowledge onely) with ſuch like words:* Goe on, ſpare vs not; though corruption may buſſie a while, yet GOD will giue us hearts to come in at length, and to ſubmit to the Scepter of his Word; howſoeuer it ſhall bee a Preachers Crowne to bee faithfull,

Ieroboam.

full, and to baulke none. *Thus he many a time to me in priuate, after that I had beene (as the world thought) ſharp enough with him in publike. Oh that we had more ſuch Knights, ſuch hearers now! But I forget my ſelfe to remember thee of a duty. Shall I ſay one thing more in his honour? The Papiſts neuer loued him; and therefore if they in thy hearing now perſecute his name, ſay as a Father once ſaid of a cruell perſecutor, That religion which they ſo perſecute, muſt needs be excellent: this I can aſſure thee, his end was moſt comfortable, and his honour no way obſcured, nor his memory loſt in his owne Country by death. More than this I haue not now to ſay to thee, onely remember, that thou haſt gotten one more witneſſe againſt thee in the laſt day, by reading this Sermon, vnleſſe thou put it to ſome vſe.*

Farewell.

Thine in the Lord,

R. H.

SAMVELS FV-NERALL.

1 Sam. 25. 1.

And Samuel died, and all the Iſraelites were gathered together, and lamented him, and buried him in his houſe at Ramah. And Dauid aroſe, and went downe to the Wilderneſſe of Paran.

BY this time you ſee the ſumme of our nowerrand and preſent Text: The worke in hand is a Funerall; the party deceaſed, worthy *Samuel*; the mourners, all Iſrael; the place of buriall, his owne houſe at *Ramah*. The whole paſſage penned, either by *Gad*, or *Nathan*, (as it ſhould ſeeme by the Chronicles) at Gods appointment; whoſe eye followes euery mourner here, and therefore it behoues vs to follow his voice with our beſt attentions. For my own part, I am very ſenſible of the difficulties I now ſuſtaine for the ſubiect of our diſcourſe, *Samuels* funerall is enough to aſtoniſh any Iſraelite: for matter, it is not eaſie to ſay, what will be moſt expediently ſaid; and for manner, we haue things almoſt incompatible to reconcile, plainneſſe and briefneſſe in the ſame ſpeech: the Text giues ſome aduantage by its plainneſſe and fulneſſe, yeelding matter of large vſe from three ſorts of men of higheſt quality; from *Samuel* dying, from Iſrael mourning, from *Dauid* flying; of all whom, whileſt I ſpeake plainly, doe you heare conſcionably, ſo God ſhall haue his end, and I my aime.

And first of *Samuel*, he dyes; the time is ghessed at by men, but not expressed by God: some knit this story with that next before, because of the word (*And*,) but that particle in the originall, is sometimes ordinatiue, as well as copulatiue, and begins sometimes a new story, a new booke sometimes. *Paul* is most expresse for the time, *Act.* 13. where summing vp the reigne of *Saul* and *Samuel*, he makes the whole fortie yeares, whereof not much aboue two or three (if I mistake not) falls to *Saul*, the other are *Samuels*: so ancient a Ruler was this Worthy, yet now he dyes. What further he was, we need not say, his name and storie speakes it sufficiently: hee was begged of God, borne of honest parents, brought vp in best fashion, aduanced to highest imployments in Church and Common-weale; a Prophet approued of God and man, a Magistrate, to whom Heauen and Earth, in the day of his resignation, gaue applause; God spake from Heauen in his voice of Thunder, man could not vpon the sharpest challenge charge him with any indirectnesse in gouernment; this *Samuel* so well descended, so much regarded, so holy in life, so high in place, a good Christian, a good Church-man, a good States-man, now dyes and yeelds to nature.

Exod. 1. 1. *Ezech.* 1. 1. *Præfuit Sam.* 38. *Saulus regnabat* 2. *annis.* *Arias Mont. in suo Daniel.* *Vid Lydiat. in emendat. temp.* *Sanctium in Acts* 13. who giues him a longer time: *Helnicus* yet more. *Iosephus* and *Tornellus* most of all. *Sam.* 5. 20. *Sam.* 12.

In his death let's reade our owne, and grow to this conclusion, Death is vnauoidable, life and death take turnes each of other; the man liues not, that shall not see death, be he a King with *Saul*, a Prophet with *Ieremie*, a wise *Salomon*, a foolish *Nabal*, a holy *Isaac*, a prophane *Esau*, of what sort soeuer he must be deaths prisoner: nay, let there be a concurrence of all in one, let *Samuel* be both a good man, and a good Minister, and a good Magistrate, and haue as many priuileges as are incident to a man, yet can he not procure a protection against this officer; his mother may beg his life, but none can compound for his death. Speake we this according to men? saith not the Scripture as much? Wise men die (saith *Dauid*) and fooles die; rich men die, and poore too; and therefore he cals both vpon the sonnes of Nobles, and of the Earth, to minde the Lesson: indeed the Heathens could compare the sonnes of *Adam* to Counters, Chesse, Stage-playes: in reckoning,

49. 10.

Counters

Counters haue their ſeuerall place and vſe for a time, but in the end they are all iumbled on a heape; in a game at Cheſſe, ſome are Kings, ſome Biſhops, &c. but after a while, they gee all into the ſame bagge: on the Stage, one is in his raggs, another in his robes: one is the Maſter, another the Man, and very buſie they be; but in the end the Play ends, the brauery ends, and each returnes to his place: ſuch (and no other) is the eſtate of man, euen in their iudgement, all are either weeds or flowers, both wither; all trees good or bad, both dye: as dieth the foole, ſo the wiſe (ſaith *Salomon. Eccleſ.* 2.) In the manner there is ſome difference, for the matter none: But why doe I proue what none denies? Both liuing and dead giue teſtimony to this truth. The liuing may take up *Iobs* words in another caſe; Wee are filled with wrinkles, which is a witneſſe againſt vs; we weare death in our faces, and beare it in our bones, we put it vpon our backs, and into our mouthes, and cannot be ignorant of it. Yea, the dead proclaime this Leſſon, and in this reſpect (like *Abel*) are liuing Prophets, when dead men: Goe to the World, goe to the Earth; and they that make their beds in darkneſſe, and ſleepe in the duſt, will tell you, that its neither wiſdome, nor power, nor ſtrength, nor friends, nor place, nor grace, nor any thing elſe, that can exempt from this tribute of nature (Death) as darkneſſe could call it: our *Abel*, here dead, ſpeakes this to all his friends; If greatneſſe of eſtate, feature of body, gifts of minde, chaſtnes of life, ſoberneſſe in diet, diligence in a calling, prayers of the Church, would haue giuen any aduantage againſt death, darkneſſe and blackneſſe had not at this time couered vs: Sith the ſtrong is become weake, let vs with *Sampſon* out of the ſtrong gather meat; and ſee firſt whence this is, and next how it may be improued for vſe, that there is no preſcription againſt death. For the firſt, the holy Ghoſt referres vs to a threefold reaſon of mans mortality, each of which hath place in all men, as well as any. The firſt of which is taken from the decree of God, its a ſtatute enacted in that higheſt Court, the voyce of Heaven, that man ſhould once die: this ſtatute we reade in *Pauls* ninth to his Hebrews, and

Iob 16.8.

Heb. 11.4.

Reaſon.

1.

in the entrance into Gods Booke ; which as it was laid vpon mankind in *Adam*, ſo hath it euer hitherto, and ſhall hereafter for euermore lay hold on his poſterity. No man as yet hath breathed, but he hath had his death or tranſlation ; no man is yet to come, but he muſt either ſee death, or an alteration ; ſo hath Heauen concluded it, and who can poſſibly reuerſe it?

The ſecond is taken from the matter whereof all men are made ; the Scripture compares man to a houſe, whoſe foundation is laid in the duſt, whoſe wals are made of clay, the whole is but a tabernacle, and that of earth, and that of mans building, as *Paul* (after *Iob*) tels vs: this is the eſtate of man, of all men ; ſome are more painted than ſome, but all earthen veſſels ; ſome more cleare than ſome, but all glaſſes, all built of earth, all borne of women, and therefore all ſhort of continuance, as *Iob* inferres.

2 Cor. 5. 1. *Iob* 4. 19. & 10. 9. & 13. 12. & c. *Chap.* 14.

3

The third is taken from the proper cauſe of death, *Sinne* : ſin is poyſon to the ſpirits, rottenneſſe to the bones, where it comes ; and where doth it not come ? who can ſay, his heart is cleane ? Nay, who can waſh either heart or hand ? *Iohn* anſwers the queſtion negatiuely, No man can acquit himſelfe from ſinne (if growne) either actuall or originall ; and therefore not from death. Shall we then ſumme up all, and conclude all vnder death with the ſame breath : thus it ſtands ; it is impoſſible for any liuing wight to fruſtrate the voice and ſentence of God, to be a man on earth, and not to haue a body of earth ; to be borne of the vncleane, and not to bee vncleane ; therefore its impoſſible for him to auoid death. Indeed had Chriſt vndertaken our freedome from all deaths, as well as for ſome ; or were there any power, counſell, &c. againſt the Lord ; or could any place priuilege any from being borne of women, or made of duſt, or tainted with ſinne, then ſuch might conteſt with death, and implead corruption : but ſith the former is impoſſible, the latter muſt bee deemed vnauoidable. And therefore now whats to be done?

1 Epiſt. chap. 1. verſ. 8, 9.

Vſes.

1

Surely as men that muſt trauell ſtand not to diſpute, but arme themſelues for all weather : ſo muſt we ; die wee muſt, that's already concluded ; young and old, good and bad, &c.

What-

Whatſoeuer wee bee now, wee muſt bee dead anon, ſo ſaith God: let us ſay the ſame, and prepare for it; nay, lets not ſay it, but thinke it; nay, not think it, but conclude it with greateſt affirmations: you will thinke ſtrange (perhaps) my paines in this kinde, whileſt I perſwade a mortality: but the argument is both vſefull and needfull; needfull in regard of our inſufficiencie to aſſume, and vnwillingneſſe to apprehend death in our ſelues: for howſoeuer we canall ſay in the generall, we are mortall, nothing ſo ſure as death; yet when it comes to our owne particular, we dreame of an immortality in nature, we neuer ſet any bounds to life, we doe not reſolutely conclude, I muſt d e ſhortly, I may inſtantly, this day may be the laſt that I ſhall ſee, this houre the laſt that I ſhall ſpend, this word the laſt that I ſhall ſpeake, this deed the laſt that I ſhall performe, this place the laſt that I ſhall breathe in; and ſo liue by the day, by the houre: but when we enter the houre, the eldeſt of vs thinkes to end it, nay the day, nay the weeke, nay the yeare. Hence the moſt haue a years work to do, when they haue not an houres ſpace to liue; needfull then it is to force this meditation of death vpon our hearts, and as needfull, ſo moſt vſefull; this will mind vs of the wofulneſſe of ſin, which turnes ſtrength into weaknes, beauty into aſhes, life into death, a breathing man into a liueleſſe carkaſſe: this will aſſure us of the iuſtice and truth of God, who is ſo pure, that he cannot but threaten ſinne; ſo true, that all the world cannot ſhift his threats; this will work humilitie, when the goodlieſt man muſt be twice a childe, and runne in a round, beginning with the earth, and ending in the earth, being at laſt what he was at firſt, not able to dreſſe himſelfe, to feed himſelfe, to helpe himſelfe or ſpeak for helpe: this (in a word) will worke repentance towards God, modeſtie towards man, diligence in our callings, patience vnder croſſes, watchfulneſſe in all places, moderation in all caſes; and therefore this, this muſt be thought vpon. Nor muſt our thoughts bee (as moſt mens be) ſhort and ſlaiden, fleeting and vncertaine, but we muſt be daily in theſe contemplations: and particularly, we muſt conſider what it is to die, what goes before it, what comes with it,

what

what followes vpon it: for firſt, before we come to the very gate of death, we are to paſſe thorow a very ſtrait, long, heauie lane: ſickneſſe firſt tameth vs, which many times is worſe than death it ſelfe, that renders vs vnfit for all religious ſeruices, prayer, repentance, &c. as being a time not of getting, but of ſpending; that cleaues the head, and paines the heart, and wounds the ſpirits, and leaues us ſo diſtreſſed, that meat is no meat, the bed no bed, light no light to vs; that makes vs catch at death for helpe: but alas, what helpe in death, if not fore-thought of?

Amarior vita quam mors, Amb. de bono mortis, cap. 7.

Oh the miſerie of a poore creature, that is ſo pained that he cannot liue; ſo vnprepared, that he dares not die! he goes to bed, but cannot ſleepe; he taſtes his meat, but it will not downe; he ſhifts his roome, but not his paine; death (ſaith the conſcience) would end, and amend all, were thou prepared for death; but to die before, were to loſe thoſe comforts one hath, and to fall vnder thoſe curſes that are vnſufferable, &c. But as yet we are but in the way to death. After ſickneſſe hath for a time entertained vs with ſharpe conflicts, it deliuers vs vp to death it ſelfe: then the armies of feare diſplay themſelues, and ſtabbe the vnprouided ſoule thorough his thickeſt ſhield; then two powerfull officers ſeize vpon a maimed man at once, death vpon the body, terrour vpon the ſoule; death hales, much like *Salomons* officers, and the ſoule holds (as *Ioab* the altar, ſo ſhe) the body; loth they bee to part, but death will rend them in twaine; the conſcience the whileſt that meditates feare, that quakes, that trembles: Whither am I going? Where muſt I lodge this night? Where ſhall I liue hereafter? Oh that I might liue! Oh that I might die! Oh that I might doe neither! and knowes not what to chuſe; meane while, what caſe is this man in, whileſt death thus rips him vp, and thruſts his hands into his bowels to pull out his heart. Ah beloued, we may intimate ſomewhat of his miſery: but it falls not within our thoughts to conceiue what his feares be, who hangs betweene life and death, earth and hell, thus forthwith readie to drop into flames at euery ſtroke of death, and to ſinke downe, downe, downe, till

1 *King.* 2.

So *Adrian* dying: *Animula vagula, blandula, &c.*

till he be gone for euer. And yet this is not all: when I am dead (ſaith the carnall wretch,) all the world is done with me: he ſaith truth, all the world, and all the comforts of the world haue done with him indeed, he ſhal neuer laugh more, he ſhal neuer haue a moments eaſe more: but though the world hath done with him, yet God hath not done with him; he ſends for his ſoule (hauing firſt taken order that the body be forth comming) conuents that, and dooms that, and caſts that from him with greateſt indignation, into ſuch a place, ſuch a company, ſuch a condition, as would make the heauens ſweat, and the earth ſhrinke to heare it. Well then (beloued,) ſith dye wee muſt, ſith we muſt be ſicke, be in paine, in feare, in tentation whileſt here; ſith we muſt to Iudgement when we goe hence; ſith that is moſt true of death, which antiquity hath feigned of the Wolfe and Baſiliske, if wee ſee death before it comes to ſee vs, wee ſhall then preuent the ſting and poyſon, and fierceneſſe of it; if it ſteale vpon vs vnſeene, it leaues vs dumbe, nay dead: bee wee intreated by all the mercies of God, as we would pleaſe him, and pleaſure our ſelues, to take into our thoughts the often meditation of death, and to make due preparation for the ſame. Tell thy heart euery day, when thou takeſt it alone, in the words of *Iob*; *When a few yeares*, (or as the text runnes) *when the yeares of number (which are allotted me, namely) are come, then I ſhall goe the way, whence I ſhall not returne*: Say with him, *The graue is ready for me*, (indeed *graues*;) I muſt dye, I muſt from all theſe profits, theſe pleaſures, theſe friends; I muſt anſwer for all theſe deeds, theſe words, theſe thoughts; I muſt be aſhamed, caſt, curſed, damned, burned, plagued as long as God liues, if I prepare not: I ſhall be ſpared, ſaued, bleſt, crowned, and be as neere to God as a creature can be to his Maker, if I doe prepare: therefore I muſt, I muſt, I will prepare for death. This done without all delayes, as a man that is now dying (as well as he for whom the Bell toles, though not haply ſo neere to death) ſet vpon two things; Firſt, ſet thine houſe in order, next thy ſoule. For the firſt, thou haſt perſons and things to looke vnto: to beginne with perſons; ſo liue with thy Wife, being a Husband; with thy Seruants, being a Maſter; with

Iob 16.22.

Iob 17.1.

thy Children, being a Father: exerciſe ſuch wiſdome, kindneſſe, faithfulneſſe, mercy, euery day, as thou wouldeſt doe, if thou knewſt it to be the laſt day. And for things (marke me well) hearken not to Satan, who diſſwades all ſeaſonable wills, becauſe hee would adminiſter the goods; By beeing timely in this errand, thou ſhalt not ſhorten thy dayes: but hauing taken thy leaue of the world, ſhalt better attend on death. Things therefore vnlawfull, reſtore, (I ſay againe) reſtore. Things lawfull diſpoſe of, and as in a iourney (haſty and vncertaine) wait the call. But what auailes it to ſet ones houſe in order, with *Achitophel*, and to forget himſelfe? In the ſecond place therefore, (nay, in the firſt) looke to thy ſelfe, and ſith the places be but two, and they ſo different, goe not to hell, ſo long as heauen may bee had: there is no man ſo forlornely wicked, but if he repent, wee may warrant him heauen; if he will not, who can helpe him? But what muſt he doe? firſt, hee muſt repent, that is, ſee his life and nature, confeſſe, mourne, hate ſinne, and leaue all ill practice or allowance. Secondly, he muſt beleeue, that is, acquaint himſelfe with the Word, and yeeld conſent vnto it, apply it to his owne particular, and dwell vpon it: hee muſt threaten himſelfe in euery threat, curſe himſelfe in euery curſe, bleſſe himſelfe in euery promiſe. Thirdly, he muſt die daily to ſinne and the world, he muſt liue daily in the conſtant practice of all duties, religious towards God, righteous towards man, priuate in his place and calling. And ſo if hee doth (in truth and vprightneſſe, though in much weakneſſe) there is no heauen, if he goe not to heauen: if he do not thus (out of a preſumption of mercy, of life, and I know not what,) there is none in hell if he be not one. Vp then (my Brethren) and foreſlow no time. Now the winde ſerues, hoyſe vp ſaile; now is the market, make your prouiſion; now is the ſeed-time, ſow apace; as yet you haue all aduantages from grace and nature, Word, Sacrament, wit, memory, ſenſe, ſtrength, &c. Now apprehend the opportunity, repent and be pardoned: beleeue and be ſaued; obey, and be for euer bleſſed: if any hath perſwaded himſelfe otherwiſe, my ſoule ſhall weepe in ſecret for his deſtruction, which I know will bee as certainly effected, as now it is plainly threatned.

ἔστιν δὲ ὧδε σωτηρίαν, ἐὰν βουλώμεθα, σπουδὴ ἡμῖν, &c. Basil.

threatned. Bee intreated then, let God intreat you, and once ouer-rule you: you muſt die, you muſt die but once; being once dead, you returne not to make a new preparation; doe that once well, which being once well done, will make you men, nay more than men, than Angels for euer. And this is the vſe for your ſelues. A ſecond reſpects our friends.

2

Muſt all die, is there no remedie? then muſt we haue patience in our friends departure: a common Lot, no man ſhould ſhrug at, euen in the Poets iudgement: Who quarrels Summer for ſome heat, or Winter for ſome cold? a thorne for pricking, or a Brier for ſcratching? Who is angry that hee is framed like other men, ſubiect to like hunger, like thirſt, like ſleepe? And why (I pray) ſhould not our friends reſemble others in their death, as well as in their birth? We would not haue them haue more eyes or hands than others, and why more dayes? What doe we make of life, what of death? Surely to the godly, life is but a priſon, death is an aduantage. Say our friends were tyed in priſon, would wee begrudge them libertie? Say toſt on the Seas, would you enuy them the Hauen? Say doubtful in the skirmiſh, would you be ſorrie for their victorie? Nay ſay, but beaten with a tempeſt, would you not wiſh them at home? Beleeue it, Brethren, this world is but a Sea, a Priſon; this life a Iourney, a Warfare: if God hath preuented our wiſhes, ſhall hee bee returned frowardnes? Shall wee trouble the aire with needleſſe cryes, my Husband, my Husband; my Father, my Father; as if we were the firſt Widowes and Orphans in the World? No, let them mourne without hope, whoſe life and death is without hope: as for Chriſtians, who die liuing, and liue dying, they loſe nothing by death, but what may well be ſpared, *Sinne*, and *Sorrow*; they meet with nothing in Heauen worthy teares; they goe not from, but to their Friends; not from, but to their Home; not from, but to their loues: a change indeed they haue, but to their gaine. For firſt, ſo ſoone as Death arreſts them, the World is well amended with them, eſpecially for the Soule, howbeit, the full accompliſhment of their happineſſe is reiourned to the laſt Day, that day of refreſhing, that day of reioycing, that day of marriage, of ſolemnitie:

Plato. a plu. ſet. Ioue paſſionat. Nihil in malo reſolutio. Senec.

M. Greg. Nyſſen. Synod. de dormientib. Tom.

then a full, a bleſſed change ſhall euidence it ſelfe to the whole world : and this change, if wee ſpeake in generall, is onely in qualities (as all alterations be) not in ſubſtance; the metall is the ſame, onely it is refined ; the ſtuffe the ſame, only it is trimmed ; the body and ſoule the ſame, onely it is newly cloathed. If wee deſcend to particulars, the change will be found to be in theſe following ; in body, ſoule, eſtate, place, company : for the body, that is ſtript of all ſinfull and naturall defects (the abortions of ſinne) and filled with all heauenly contemplations : of mortall, it becomes immortall : of corruptible, incorruptible : of naturall, ſpirituall, (that is, not needing naturall helps or props : there is no vſe of meat, apparell, ſleepe, beds, &c.) of diſhonourable, glorious ; like (in its meaſure) to the body of Chriſt, which is the ſtandard. In ſhort, whatſoeuer might make to the annoying, blemiſhing, diſhonouring, diſquieting of the body, is remoued : whatſoeuer might make it amiable, actiue, honourable, glorious, comfortable, is added : the glory of the Sunne will be but darkneſſe to it. For the ſoule, that is firſt eaſed of all the rags and reliques of ſinne, deliuered of ignorance, pride, ſelfeloue, &c. deliuered next, of all the conſequences of ſinne, griefs, guilts, feares, accuſations ; yea, deliuered of all things, which may any way import an imperfect ſtate through an vpright heart, as faith, repentance, hungring after righteouſneſſe, &c. and then in a ſecond place, it is filled with the Image of Ieſus Chriſt. Firſt, all the powers and faculties thereof are perfected & aduanced aboue the ordinary ſtraine of nature : next, all thoſe veſſels are ſtuffed with knowledge, loue, and all things elſe that are there requiſite : and not only ſo, but the ſoule is furniſhed with all the attendances of Chriſts Image, euerlaſting ioy, perpetuall peace, a conſtant correſpondencie and communion with God : and in briefe, whatſoeuer might offend, ſtaine, blemiſh the ſoule, is remoued ; and whatſoeuer might enrich it, ennoble it, and make it bliſſefull, is (according to each mans meaſure) added : And thus of the perſon. The reſt wee diſpatch with all ſpeed : for the eſtate thus ; There ſhall be nothing that ſhall be wanting, that ſhall trouble, diſtract, or diſcontent ; there ſhall be nothing

Generally all, thoſe obiects re either future or euill.

thing that the ſoule ſhall then deſire, but there it is. For the place thus: There ſhall be nothing leſſe than what ſhall be deſired, nothing more that can be deſired; what it is, the Word no where (for ought I know) tels vs. The Church on Earth is more rich than gold, more precious than pearle, more bright than the Sunne, more glorious than the Moone: but what is there to be ſeene, *Paul* could not vtter, we cannot conceiue: onely this wee know, that none ſhall be euer weary of it, or willing to alter it. Laſtly, for the company, there be of three ſorts: Firſt, Angels, who ſhall not then terrifie but attend; the worſt and loweſt ſeruant there ſhall be an Angell. Secondly, all the famous and godly men that euer liued: there ſhall wee meet with *Adam*, *Abraham*, &c. there ſhall we be acquainted with *Dauid*, *Paul*, &c. Thirdly, the bleſſed Trinitie: there ſhall wee ſee him who hath done and ſuffered ſo much for vs; him, whom the Fathers before and ſince his incarnation, ſo much longed to ſee, Ieſus Chriſt the bleſſed: all which conſidered and beleeued, what can wee leſſe doe, than abandon all fruitleſſe and fleſhly teares for our friends departed? What way are they gone, but the way of all fleſh? With whom doe they liue, but with *Samuel*, with God? Where are they, but in better place and caſe? with better friends than euer before? In ſtead of carking therefore, doe two other things: Firſt, whileſt friends be preſent, doe the part of a friend, in praying for them, in calling vpon them, and in fitting of them to death; that ſo thou mayſt haue peace in thy ſelfe, and hope of them in their departure: elſe, when thy conſcience ſhall ſay vnto thee; Wretched man, thy Wife, thy Childe, thy Charge is now dead, and (for ought thou knoweſt) in Hell; if not, no thanks to thee, for thou waſt neuer the man that would call vpon them, pray with them, or minde them of their departures: when (I ſay) thy conſcience ſhall thus greet thee, thou ſhalt not tell how to take it. Secondly, when they are gone to bed, and faſt aſleepe, awake them not with thy cries, but make ready to follow after; ſo the time ſhall be beſt redeemed, the loſſe and croſſe beſt improued, and Satan (who loues to fiſh in ſuch troubled waters) moſt preuented. And ſo farre this vſe.

Reuel. 21. 22.

Illic Apoſtolorum chorus, illa Prophetarum, &c. Cypr. de mort. ad fratres.

Our vulgar ſeldome pray for friends, till dead.

We will touch vpon a third as we paſſe, and that is this: Muſt we all die? then here is a cooler for the wicked, and comfort for the godly. The wicked holds all his comforts onely for terme of life; death ends his wealth, his glory, his peace, his ioy, his comforts, his contentments; all his portion is onely in this life, ſaith the Prophet; all the ſweet he hath, fore-goeth death: after, he hath a portion indeed, but it is a portion of fire and brimſtone, of ſtormes and tempeſts, of anguiſh and tribulation, of ſhame and confuſion, of horror and amazement in a fierie Lake, from the preſence of God, in the middeſt of curſed ſpirits. Thus death muſt needs be terrible to him, but as comfortable to the godly; for it makes his croſſes as ſhort, as the others comforts: the wicked cannot promiſe to himſelfe comforts of an houres length, nor may the godly threaten himſelfe with croſſes of an houres continuance: death in an inſtant turnes the ſinners glory into ſhame, pleaſure into paine, comfort into confuſion: death in an inſtant eaſes the godlies body of all paine, his ſoule of all ſinne, his conſcience of all feares, and leaues him in an eſtate of perfect happineſſe. Let then the godly comfort himſelfe in thoſe thoughts, which kill the wicked, euen in thoughts of death: let him for outward troubles reſolue, that death will be to him (as *Michol* once to *Dauid*) a meane to rid him of the hands of ſorrow; ſo that afflictions ſhall meet with none other than *Sauls* meſſengers did, a dead trunke in ſtead of a liuing *Dauid*: let him comfort himſelfe in the thoughts of his owne death, as once *Eſau* in the thoughts of his fathers; *The dayes of mourning* (ſaid he) *will ſhortly come, then I will ſlay my brother*: but the day of refreſhing (let the Chriſtian ſay) will ſhortly come, and then I will ſlay my enemies, pride, vnbeleefe, ſelfe-loue: yea, all corruptions, all tentations, all miſeries, which ſtand ſome aboue vs, ſome about vs, as the inſulting Philiſtims about *Samſon*, ſhall end with the ſame blow, and fall with the ſame clap with our ſelues: happy they whoſe miſery is no longer than life; but woe be to the wicked, whoſe iollitie ends when death enters, and whoſe torments ſurmiue death it ſelfe: and ſo we leaue *Samuel* to his reſt.

1 Sam. 7.

Pſal. 11.

4

Anima abſoluitur, corpus reſoluitur. Ab. de bono vitæ. c. 8.

Well, *Samuel* is well himſelfe, but in what caſe doth he leaue

leaue his poore neighbours at Ramah, that the Text now ſpeakes, and it is my trouble (yet better one than all troubled) that I muſt ſpeake it ſo briefly: *Iſrael*, ſaith the Text, *Iacobs* iſſue, Gods people; all Iſrael, diſtributiuely taken, that is, of all ſorts ſome, were gathered in great troops, either by publike command, or of their owne voluntary, or both wayes; firſt, to lament, according to the then cuſtome in moſt ſolemne manner *Samuels* end, and their owne loſſe; and next (to honour him) at his buriall in Ramah. Here you ſee we haue farre to goe, and little time to ſpend, the faſter I haſten, the more you will hearken, and then I run. The points, which in a paſſage or two muſt bee touched from this part, are two; the firſt is this, *Samuel* a publike and profitable man dieth, Iſrael publikely mourneth: you ſee what followeth, Great and publike loſſes muſt bee entertained with great and publike ſorrowes, ſorrow muſt be ſuited to the loſſe, as a garment to the body, a ſhooe to the foot; when the cauſe of griefe is great, the meaſure of griefe muſt be anſwerable. This is one principle, when a good man and neighbour dyes, there is cauſe of great ſorrow: this is another, the inference will ſoone follow, and reſult hence, and that is our concluſion; Good men of publike vſe and place, ſhould neuer paſſe to the graue vnlamented, their death ſhould bee conſidered and bewailed. Shall wee proue this? God complaines when it is not ſo, in *Iſaiah*, *The righteous periſh, and no man conſidereth it*. Next, the Church hath practiſed euer this: when *Iacob* died, he was lamented; ſo *Ioſeph*, ſo *Ioſiah*; ſo *Stephen*. Thirdly, wicked men haue performed this for good men, as *Ioaſh* for *Eliſha*; *O my Father, my Father, the Chariots of Iſrael, and the Horſemen of the ſame*. Fourthly, good men haue performed this for wicked men; when vſefull Gouernours, as *Dauid* for *Saul*. 2 *Sam.* 1. 19. Laſtly, reaſon cals for it; we muſt mourne, in reſpect of the cauſe of ſuch mens deaths; not priuate, but publike ſinnes too. God neuer beheads a State, a Country, but for ſome treaſon. If *Samuel* die, it is becauſe God is angry with the people: the ſheepe bee not thankfull nor fruitfull, therefore the ſhepherd is ſmitten.

Doct. 1.

Doct. 2.

Iſaiah 57. 1.

2 *Kings* 13. 14.

2 *Sam.* 1. 19.

Reaſ. 1.

Secondly,

Secondly, in reſpect of the conſequents; take away good men, and good Magiſtrates, and ſecret ſinners grow open-deſperate; the State lyes open, as a field vnfenced; the godly either mourne with Iſrael, or hide themſelues with *Dauid*, The righteous is taken away from the euill to come, ſaith *Iſaiah*; there's a ſtorme comming ſo ſoone as he is houſed.

Iſa.57.1.

Thirdly, in reſpect of the loſſe it ſelfe; righteous men in the time of peace are the pillars of a State, they vphold the Iland, ſaith *Iob*: in time of warre and peace the horſemen and Chariots of their Iſrael; like *Salomons* waiters, for ſafety and honour; as needfull in a State, as the head in the body, a ſtake in a hedge.

Vſe.

Now, ſhould it be thus when vſefull perſons die? what then ſhall we ſay to theſe times, wherein men have not put off pietie onely, but nature alſo? No maruell if the Prophet complaine, The righteous periſh, and no man conſidereth it in heart. The wife periſheth, and the husband doth not conſider it; the parents periſh, and the children doe not conſider it; the children periſh, and parents doe not conſider it; few ſuch brethren as *Dauid* to *Ionathan*; ſuch husbands as *Abraham*, ſuch children as *Iſaac*, ſuch fathers as *Iacob*. Theſe long and long felt the loſſe of their deareſt friends: but now one moneth is enough to weare out all thoughts of a brother, nay, of a child, nay, of a mother, nay, of a wife; nay in the neareſt tyes, one in that ſpace may be buried, a ſecond wooed, a third maried. Now when nature dyes, ſhall we looke for any life of grace? When theſe ſo neere are forgotten, can we hope that the righteous ſhall be remembred? the righteous, ſaid I? nay, his death is ſome mans life, they ſit like *Ahaſhueroſh* and *Haman* drinking, when all Iſrael is lamenting; they ſhout with Gath and Askelon, as in the day of harueſt; & (like impure Philiſtimes) ſport themſelues with others miſeries. But ſtay your ſelues (prophane mockers) dyed *Samuel* like a foole, (as *Dauid* ſpeakes of *Abner?*) or is his death any aduantage to you? No, his death is his owne gaine, but your loſſe, his death tells you, that you muſt dye, thoſe ſoules of yours muſt be torne from your bodies, thoſe bodies of yours muſt be mangled by death, after death you muſt be iudged, after iudgement plagued

Blind *Polidor* could taxe this, *de inuen. l. 6 c.9.* in vs of England.

Hoſ.3.15.

gued 1000. yeares; when thats done, then another, then another, and another, and another; ſo long as God liues, ſo long your plagues ſhall laſt. His death tels you, that you are left as Iſrael in *Moſes* abſence, naked. The righteous being remoued, you lie open to all ſinnes, ſnares, temptations, ſorrowes, and haue none to eaſe and helpe you by his prayers. Your ſecret ioy at his death ſhewes you to be ſecret hypocrites: for what true member can part with a fellow-member, without ſome ſorrow? your reioycing at calamities, preſages your owne miſeries, as *Salomon* tels you; and therefore tremble, and mocke not; mourne, and ieſt not; ſay (if not in loue to the righteous, yet) to your ſelues, My Father, my Father, the Chariots of Iſrael, and the Horſemen of the ſame. But let vs afford them a little mirth here, that haue none elſe-where, and for our ſelues, ſith God complaines, that the righteous periſh, and no man conſidereth his death, let's ſpend ſome thoughts vpon that point. That the righteous periſh, who ſeeth not? Nay alas, who ſeeth it? The Lord hath been vpon vs theſe many yeares, and comes not in fauour to weed out the worſt, but in diſpleaſure to gather the ripeſt; amongſt the ſonnes of Maieſtie, hee hath ſmitten at the chiefeſt; amongſt our Nobles hee hath taken of the beſt. Come to the Gentrie, and the beſt goe. Nay, what ſhall wee inſtance any farther? Death hath beene at the Court, in the Citie, in the Countrey, in the Vniuerſitie, in places of higheſt marke, of greateſt zeale, and hath fetcht away the beſt, of Princes the beſt, of Nobles the beſt, of Magiſtrates the beſt, of Captaines, of Schollers, of Chriſtians, of all ſorts (almoſt) the beſt: and ſhould not this be conſidered? But there it is more than this; in the Egypt of this world, we haue hitherto found a Goſhen: hitherto in hardeſt preſſures, & worſt meaſures, *Dauid* could goe to *Samuel* in Ramah, and there meet with good counſell and comfort: but now both *Samuel* himſelfe dyes, and poore *Dauid* muſt flie. Shall I (beloued) ſpeake as the thing is? In the fall of one Cedar of Ramah wee haue loſt much ſhade and ſhelter; in the ſplitting of one Veſſell of price (wherein we had all our intereſſes and aduentures) we are all loſers: what we haue loſt, we ſhall better ſee ſeuen yeares

Exod. 10. 2

hence, than now: but loſers we are, all loſers; Wife, Children, Neighbours, Friends, Miniſter, People, all loſers; ſo that here that is verified, which was anciently vttered of another; in one we haue loſt many; a chaſte Husband, a tender Father, a religious Magiſtrate, a kinde Neighbour, a good Church-man, a good States-man; in few, a *Samuel*. Speake I this after the fleſh, to pleaſe? No, I ſpeake it for vſe to profit: I report my ſelfe to your hearts. You tell mee that you haue a publike loſſe; your mouthes haue vttered it, your faces ſpeake it; my eares and eyes haue receiued it from you: and if ſo, then ſee what followes; if we haue Iſraels loſſe, we muſt make Iſraels lamentation; if with them we haue loſt in one many, at once much, wee muſt be much and many in bewailing this loſſe. Is our caſe *Naomies*? ſay with *Naomi*, Call me pleaſant no more, call me bitter; for God hath fed me with bitterneſſe, and witneſſed againſt me; by denying me this comfort, he teſtifies my vnthankfulneſſe for it. Is our caſe *Dauids*? let vs take vp *Dauids* words with *Dauids* affection; I am diſtreſſed for thee, brother *Ionathan*, very pleaſant haſt thou been to me, thy loue to me was wonderfull, paſſing the loue of women. Are wee, as *Dauid* to *Saul*, *Iſaac* to *Rebekah*, ſonnes? Are we as *Ieremiah* to *Ioſiah*, Prophets? As *Dauid* to *Abner*, Kinſmen? are we by any name intituled to this loſſe? mourne then, mourne, not as the Infidell deſperately, nor bitterly as doth the froward; but ſoberly, as did *Dauid*, when *Abners* death put him to a Faſt. As God in life, ſo let vs in death put a difference betwixt *Samuel* and *Ieboiachim*; let the one be buried in ſilence, without an Ah my brother! Ah ſiſter! as *Ieremiah* deſcribes it in hi. 22. Chapter, but for the other, all Iſrael muſt mourne with an holy mourning: Let his deareſt yoke-fellow ſay, Ah mine vnthankfulneſſe and vnfruitfulnes! let children ſay, Ah our diſobedience and ſtubborneſſe! and ſeruants, Ah our idleneſſe and vntruſtines! and all, Ah our folly and frowardneſſe! who could not ſee vertues through frailties, & corne through chaffe, till we had loſt all. Theſe ſinnes of ours haue ſtript vs of a *Samuel*, and couered vs with darkneſſe. He is gone; the arme and ſhoulder is falne from this our little body, the ſooner for our ſinnes;

2 *Sam* 1.26.

2 *Sam.* 1.26.

Ier. 22.18.

let

let vs ſee it, or elſe what abides vs. In the body, what medicines cannot doe, cutting muſt; what that cannot, burning muſt, or elſe nothing, (ſaith the Maſter of Phyſicke.) It is ſo in the ſoule too; Oh that we could ſee it! In our friends ſicknesſes we haue beene medicined, in priuate diſtreſſes lanced, but in the loſſe of publike perſons the Lord proceeds to burning. If theſe wounds vpon the very head of vs ſtrike vs not downe, what ſhall next be ſmitten, but our heart it ſelfe? Well, Iſrael laments, and it hath cauſe. What doe they next? That next we muſt heare. *Hypocr.*

They bury him; and the place, and manner bee obſerued. For the place, they bury him at his houſe in Ramah, (the ancient and the Mannor houſe) his father dwelt there before him, 1 *Sam.* 1. where alſo you may bee informed touching the Towne. Whereas there were of Ramahs foure or fiue, this was Ramah Zophim in Mount Ephraim, which borrowes his name from the ſituation of it; it ſtood high, and the name importeth no leſſe. In this Ramah *Samuel* ſometime liued as a Magiſtrate, and here he is interred. For the ſolemnity of the Funerall, it is ſuch as argues Iſraels loue, and *Samuels* worth; they doe him all the honour that is poſſible. Firſt, (Iſrael) the firſt-borne of men, the glory of the world, comes to the Funerall, (all Iſrael) all at once in the ſame place; they come from farre, they come vpon the wings of the wind, they come (to lament) all mourners; they come (to bury him) to bury him in his owne Towne, (at his owne houſe.) What can be done more in *Samuels* honour? To bee buried is an honour; buried in ones owne Countrey, much; in his owne place, more; but to be ſo buried as *Samuel* was, in ſuch a place, by ſuch a people, with ſo many teares, ſo great a ſolemnity, this is *Samuels* happineſſe, and the Saints honour. You ſee then our third Doctrine. 1 *Sam.* 1. 19. *V. Adrichom. of* רמה

An holy and profitable life ends in a happy and honourable death: life is deaths ſeed-time, death lifes harueſt: as here we ſowe, ſo there we reape; as here we ſet, ſo there wee gather, of holineſſe, happineſſe, and of a bleſſed life, a death as bliſſefull. He that ſpends himſelfe vpon God and man, ſhall at the laſt haue all the honour that Heauen and Earth can *Doct.* 3.

caſt vpon him. So *Samuel* found it, ſo *Iacob*, few men comparable to him in holineſſe, as few ſo honorably buried. So *Aſa*,
2 Chron. 16. 14. *Hezekiah*, *Ioſiah*, *Dauid*, &c. but eſpecially for *Ioſiah* and *Hezekiah*, thoſe great reformers, thoſe profitable members, the Text takes ſpeciall notice of their Obſequies. *Ioſiah* hauing receiued his deaths-wound abroad, is brought home in his
2 Chron. 35. 24. Chariot, and much honour attends him to his graue; he is buried amongſt his fathers and friends; all Ieruſalem, nay, all Iudah, and the neighbouring Townes are mourners; nay, not profeſſors onely, but Preachers too, as *Ieremie* is expreſſed. Theſe ſo mourned, as that their lamentation grew into a prouerb, *Zach.* 12. God and man concurred in this, that *Ioſiahs*
2 Chron. 32. 33. name ſhould neuer die. And as for *Hezekiah*, the holy Ghoſt points vs to his life and death: in his life-time he was of greateſt vſe for Church and Common-weale; therefore when he dyed, Iſrael flockes to the buriall: and where is he buried? in the chiefeſt Sepulcher of *Dauids* ſonnes: and how? with greateſt honour; all Iſrael (ſaith the Text) and Iudah too met together to doe him honour at his death, 2 *Chron.* 32. 33. Hee ſtudied their good in life, they his honour at his death: Thus a profitable life reſignes to an honourable death: thus are they honoured of all, that minde Gods glory, and the common good. A matter of leſſe maruell, if wee conſider three
1 Sam. 2. 30. things: Firſt, that God hath vndertaken it ſhall bee ſo, *They that honour me, ſhall be honoured by me*, ſaith Truth and Honor it ſelfe; and *in the hands of wiſdome is honour as well as wealth*, *Prou.* 3. Secondly, all matter of diſgrace is removed by death, life and ſinne in the godly die together: when God diuides the ſoule from the body, he ſeparates ſinne from both; ſinne for the puniſhment, he will not ſmite; ſinne for the ſtaine, that ſhall not blemiſh. Thirdly, hee ſwayes the hearts of men to thoughts of mercy towards his, when once departed; hauing firſt couered their ſinnes himſelfe, he wipes the remembrance of them out of the harts of men, & preſents them with a daily view of grace & vertue. Thus *Samuel* that was ſo much quarrelled in his life, is as much honoured in his death; when hee dyes, mans enuy dyes, his owne corruption dyes; God will ſee none iniquitie in *Samuel*, men after God ſhall doe the like.

And

And is this ſo? Then here we ſee what courſe muſt be taken, if wee will attiue at honour: men may dreame, to meet with honour in many pathes; they may thinke to make their name, by other meanes: but when they haue tyred themſelues in ſeeking this, in by-pathes, as the young Students *Eliahs* body, they muſt with them ſeeke in Heauen, if euer they will finde. All honour comes from aboue, and there reſts, where the God of honour places it: ſo that hee muſt be wonne by a godly life, before that honour can bee obtained. Beleeue it (Brethren) nothing mends the Name, but what mendes the Soule: *Nebuchadnezzar* may haue wealth, *Achitophel* wit, *Herod* ſpeech, *Shebna* a Tombe, *Ahab* all, and yet be baſe and contemptible. *Doeg* may fawne, *Diotrephes* climbe, *Iezabel* paint, *Abſalom* plot, and yet leaue their name as a curſe: theſe, theſe things that grow out of the dunghill, or duſt, will neuer build a name of honour, becauſe they will neuer worke any life of grace. The onely way to honour is through vertue in the Heathens iudgement; a ſpeech as true as Truth it ſelfe, if we vnderſtand it of the exerciſe, not of morall vertues, but of ſauing grace. A godly fruitfull life hath a fairer proſpect towards honour, than all the aduantages in the world beſides. Be one as poore as *Oneſimus*, yet if *Oneſimus*, that is, profitable, his name out-liues him: bee one as great as King *Iehoram*, or *Iehoiachim*, if he idle out his life, hee liues vndeſired, hee dyes vnlamented. In the ſecond of the *Chronicles*, Chap. 24. we haue two notable inſtances in one Chapter, to this purpoſe; the men are *Ioaſh* and *Iehoiadah*, the difference much betwixt them; the one was a King, the other a ſubiect: in life this odds; the one was truly profitable and godly, the other contrary: in death therefore thus they are differenced; *Iehoiadah* waxed old, the other was rotten, before ripe; next *Iehoiadah* dyed naturally, the other by a violent hand; *Iehoiadah* in the loue of all, the other in the hatred of his owne men; *Iehoiadah* buried amongſt the Kings, the other denyed that honour: the reaſon? *Iehoiadah* (ſaith the Text) had done good in Iſrael, and towards God & his Houſe, *Ioaſh* neither, what is the inference? Surely this, the memoriall of the righteous is bleſſed, the

Vſe.

2 *King.* 2. 16.

2 *Chron.* 24.

name of the godly ſhall remaine for euer. God hath allowed both the good and the bad their portion; the righteous hath a double bleſſing, the wicked a double curſe vpon his name. *Prou. 10.* The bleſſings are theſe; the name of the righteous is bleſſed, his memoriall precious, his name a perfume: ſecondly, his remembrance is for euer, *Pſal.* 112. The curſes theſe; the name of the wicked rots, it quickly comes to nothing: while it laſts, it ſtinks like carrion, and at laſt is left as a curſe behinde him, as *Eſay* ſaith. What we heare ſpoken, we ſee executed in all ages. Conſult with your owne experience, and tell me whether the names of Idolaters, Drunkards, Adulterers, Swaggerers, be not rotten and accurſed; in deſpite of all Titles, Offices, Policies, fauours whatſoeuer: when in the meane, the righteous (notwithſtanding all ſlanders, clamours, imputations, and aſperſions) is of bleſſed name and memory. And if ſo, feed vpon the Wind no longer, build Babels no more, lay no more foundations in Hell, whileſt you thinke to erect a building by flattery, baſeneſſe, dependencie, lying, ſwaggering, &c. but goe to the Lord of honour, for laſting honour; pray much, reade much, heare much; honour him in all the paſſages of his worſhip, and you haue his word for your preferment: and as for men, bee to them as *Iehoiadah* was, profitable, and they ſhall be to you as Iſrael to him, mercifull. Ah the fruitfull liuer findes mercy in his death, his conſcience fauours him, and heartens him vpon death it ſelfe: the Angels of God (thoſe Officers of Heauen) comfort him, and fetch him in all ſtate to his Crowne; the Lord of glory receiues him with all honour, and puts vpon him the glory of heauen; the Saints departed regard him as a part of themſelues, of Chriſt; the Saints liuing honour his name, and follow him to Heauen, with their loues and affections: the wicked haue a world of commendations for him, and the blind *Balaam* can ſay, *O that my end might be like his!* *Num. 23.* Thus honor, and happines (and nothing elſe) abide vs hereafter, if now we can lay forth our ſelues to God and mans aduantage. But for the wicked, who beſtow themſelues in the world, like Drones in the Hiue, who either haue no calling, or doe no ſeruice, and towards God ſo demeane them-

themſelues, as if they were his betters; ſcorning his children, ſcoffing at his Word, trampling vpon his Name, his Sabbaths, his Worſhip; let them neuer deceiue themſelues, their names ſhall rot, they ſhall find no fauour in death, their conſciences ſhall brawle them out of all quiet: men ſhall riffle into their liues; their whoredomes, treacheries, villanies ſhall flie thorow the world; euery drunkard ſhall ſit vpon them; euery rake-hell iudge them, cenſure them, libell them. In the meane, whileſt that the name is thus torne below, the ſoule is brought before the Iudge, conuicted, committed to hell, couered with ſhame, deliuered vp to euerlaſting contempt. O then be not curſed, but bleſſed: be happy, be honoured, bee well thought of in life, well ſpoken of after death; be righteous, be humble, be ſeruiceable; this is the way as heauen tells vs; a *Samuels* life will draw on a *Samuels* death, nothing elſe.

In a ſecond place, let this afford a double comfort to fruitfull members, and faithfull Chriſtians: Firſt, for themſelues, let them know that the world will change ere-long; the wicked, who haue now the applauſe, muſt downe; the godly, who as yet are vnder ſhame, ſhall ſhine. The wicked (as one ſpeakes) are like hawkes, of great eſteeme whileſt liuing, but after nothing worth: the godly (on the other ſide) are compared to tamer fowles, which are huſht forth, and little heeded whileſt liuing; but after death are brought into the Parlor: Semblably, in the dayes of life, impietie hath the hand: after death, the difference is as much betweene *Saul* and *Samuel*, *Ioaſh* and *Iehoiadah*, as betwixt the Faulcon & Capon, Hawke and Hen. Yeeld then (beloued) to the worlds ſonnes; let them haue the place, giue them leaue to ſpeake; the time will come when honour ſhall know its home, and innocencie haue its Crowne: all the wiles in the world ſhall not keepe the wicked from contempt; nor all the wits in hell the godly from honour. *Samuels* name may be ouer-caſt and clouded for a time, but in the end his light will ſhew it ſelfe. Whileſt he is preſent, he is not valued, his ſonnes were naught, his place meane, his gouernment vile: but this is *Samuels* honour, when gone, he is miſt; when dead, he is lamented; all Iſ-

2

Franzius in his hiſtor. Sacr.

rael

rael ſtriues to doe him all honour: Bleſſed bee that life, that ends in ſo glorious a death; thrice happy that man, whom Angels, God, and all men doe ſtriue to honor. Next for the godly, friends they haue, wherein to comfort themſelues, foraſmuch as a holy life empties it ſelfe into an honourable death. A true Chriſtian may trauell in life vnder troubles and contempts; but marke his end, and you ſhall finde (as peace, ſo) honour. When he is buried, a true and honourable Funerall is ſolemnized; men mourne, not in the face, but in the heart; reſpect him not in ſhew, but in truth; their conſciences reuerence him, their ſoules finde a miſſe of him: the Angels of Heauen man him in a goodly traine to Heauen; the Saints on earth follow him with greateſt affections to his graue: ſeuen, nay, thrice ſeuen yeares after the Funerall he is not forgotten. Thus are the men whom the great King loues, honoured: if any of ours haue performed ſuch a life, that he hath attained to ſuch a death, there is no place for repining. If God ſlay *Aarons* ſonnes, he muſt be ſilent: if he honours ours, ſhall wee murmur? What, ſhall *Bethuel* part with a daughter; *Laban* with a ſiſter, for an *Iſacks* ſake? Shall *Barzillai* in his age part with his ſtaffe, his ſonne, when he is to liue in *Dauids* Court? Shall men and women beare with patience the abſence of deareſt friends, when it is for their outward preferment? and when Chriſt would marry a child, preferre a friend, aduance our acquaintance, ſhould we ſtand off? No: if this be the worſt that death can doe to the godly, to ſtrip him of his rags, and cloath him with robes; to free him from all contempts, and poſſeſſe him of greateſt honours; to redeeme him from all ſhame, and to crowne him with glory in the hearts, mouthes, conſciences of men, in the face of Heauen and earth: lets neuer frowne vpon friends departure, but rather ſee (if poſſible) the meſſenger of this good tidings, & bleſſe the Lord for our aduancements in theirs. Indeed (beloued) we weepe too faſt, when teares denie ſight of mercies: in the death of *Samuel* there is gaine to him, as wel as loſſe to vs; both ſhould be remembred. I know many preſent ſenſible of the one; I ſhall be wrongfull to conceale the other. Truth it is, there is fallen a great man in Iſrael: But how fallen? like *Abner* vpon a violent

Leuit.10.

2 Sam.19.

lent hand? or dyed he like a foole? Was he vnſenſible of his eſtate? Were his hands, his mouth, his heart tied? Was his end without honour? No brethren, he died in a full and ripe age, when the Lord had made the moſt of his life; he died in peace, he died with hopes of life in his heart, with words of grace in his lips, and his Sunne did ſet in the higheſt point, in greateſt brightneſſe: time, place, manner, company, men, Angels, God, and all conſpired together, to doe him all honour in his death. Bleſſe the God of all ſpirits for this, all ye that are intereſſed in the ſame profeſſion and Religion. Bleſſe the Lord for this, that he ſo died, in ſuch a place, in ſuch a time, in ſuch a ſort, as the Deuill hath receiued a foile, and Religion grace and honour by it. And thus Iſrael hath done his part in mourning, in burying *Samuel* at his houſe at Ramah.

Vt eſſet habitatio in nemoſet tum rain cad. ms.

Now where is *Dauid*? Soone after *Samuels* death, you find him in the Wilderneſſe of Paran; and this clauſe is like a corner ſtone, of double vſe, it cloſes one courſe, and beginneth another. This Paran was a Wilderneſſe, vaſt and fearefull, mountainous and rockie; hither *Dauid* eſtſoones repaired, when by *Saul* he was perſecuted: But why at this time? truly now he hath fewer friends than before. *Samuel* hee much vſed before, as the ſtory ſheweth vs: but now *Samuel* is gone. Now againe hee hath more enemies than before; *Saul* will be more bitter: falſe friends will be true enemies; yea, now Ramahs refuge (perhaps) will yeeld perſecutors, and *Samuels* ſonnes as like to hurt as harbour him: ſo that it is time for *Dauid* to flie. I ſhould doe you the greateſt wrong, to purſue my meditations at large: giue mee leaue to minde you of my thoughts, and I will fauour your patience. What a ſhame is it for Iſrael, for Ramah, for *Samuels* houſe, that when the old man is gone, *Dauid* dare ſtay no longer amongſt them? O what a ſhamefull change is this? what a blemiſh to *Samuels* ſucceſſors? to all the Country? You that be in Iſrael, ſurviuing *Samuel*, take vnto you the heart, ſpirit, and courage of *Samuel*: when perſecuted *Dauid* comes vnto you for ſuccour, driue him not into the Wilderneſſe; and let the friends of *Samuel* continue the life of *Samuel* in their houſes and behauiours. Ramah was a City of refuge for di-

ſtreſſed perſons, an habitation for the Leuites, a College for the Prophets, thither *Dauid* was euer welcome; for *Dauid* to be thruſt out by *Doeg*, to bee courſed from Ramah into the wilderneſſe of Paran, is ſuch a blemiſh to the place, as can neuer be waſhed out. But why (to goe on) feares *Dauid* more now than before? good reaſon: *Saul*, and all like *Saul*, will now ſhew themſelues, and turne the inſide outward. *Samuels* death is twice mentioned, and either time a ſhrewd pranke of *Sauls*: firſt hee perſecutes *Dauid*, as here; ſecondly, hee runnes to Witches, 1 *Sam.* 28. 3, 7. In *Samuels* life time Witches went downe: but when *Samuel* was dead, *Saul* can relliſh ſorcery well enough. Thus the thoughts of many heart will be diſcouered vpon a *Samuels* death; let *Iehoiadah* be buried, and *Ioaſh* will come to his bent againe. Let *Salomons* head be once laid, good men, wiſe men, a fathers friends will be neglected; greene heads, worthleſſe perſons ſhall be entertained: *Roboboam* would not haue done ſo in *Salomons* dayes; but he is dead. Looke to it, looke to it (my brethren) all ye that haue profeſſed loue, zeale, religion in *Samuels* dayes, that now ye ſhew not *Sauls* ſpirit; be ſetled, be reſolute ſtill for God, for the Word, for profeſſion, ſith the precept and the promiſe, and the promiſer and heauen promiſed, ſtands as they did. If now any of you ſhall ſteale from God, and flie to the enemie; ſhall giue ouer his profeſſion, and turne perſecutor, ſcoffer, &c. he proclaimes his owne hypocriſie: God from heauen proclaimes him a traitor, and will follow him with a *crying conſcience, and reſtleſſe heart, till he hath laid him as low as hell.* But whither flew *Dauid*? A poore refuge he hath, yet ſome, though *Samuel* be dead, yet he hath a ſhelter, ſuch as it is; *Dauids* life hangs not wholly vpon *Samuels*. The ſinners of Sion now opened vpon him, and followed him with full crie. Now his friend is gone, now his God is dead, now wee will bee vpon him, &c. Vpon him? fooliſh men: his God dead? *Dauids* God liues, though *Samuel* be dead. His friend he hath loſt indeed, but not his father; hee muſt no more to Ramah, but in Paran; there be rockes, houſes, in heaven there is a rocke that will neuer faile; bleſſed be the Lord for this comfort; when the deuill rores, and the wicked

ked rage, his *Dauids* are carried vpon wings into the Wilderneſſe, where they finde a place. What ſhall I ſay more? *Samuel* goeth to heauen, *Dauid* muſt abroad, both muſt from Ramah: ſee what death can doe, it maketh a diuorce betwixt deareſt friends. What of that? Therefore truſt not in friends, therefore dote not vpon friends, therefore call vpon friends whileſt preſent, and ſay, This child muſt ceaſe to be my child, this father to be my father, &c. we muſt be to one another, as if we had neuer beene with one another; and therefore thinke of a departure. Therefore (in the ſecond place) make ſure Gods loue, get him to be thy friend, and that friendſhip is impregnable. Children thou maiſt loſe, and wife, and parents, and friends; death can ſweepe away theſe: but thy God thou canſt neuer loſe, if once at league with him: come what will come, he will be euer for thee, euer with thee; if in priſon, he will be there; if in exile, there; if in the ſeas, there; where thou art with prayers, he will be with comforts. And therefore, if a ſeruant get this Maſter; if a child, this Father; if a widdow, this husband; and then though all friends dye, yet thou ſhalt liue ſo long as the heauens laſt, and Chriſt Ieſus liues; and liue in peace, and dye in hope, and riſe with ioy, and reigne in glory.

Thus Iſrael and we haue brought two *Samuels* (theirs and ours) to their lodging; both faithfull in their places, honourable in their deaths; both ſo neere in agreement, that in the ſtorie of the one you may reade the life of the other. My Text here ends it ſelfe, and proceeds no lower into a particular commendation of *Samuel*; and therefore if I follow my Text, rather than the times, it will not be offenſiue. Indeed, *Samuel* is like to ſuch fruit as is ripe, and good when it is gathered, yet better if it lye a while: let him haue a time of mellowing, now he is gathered; and his owne worth and our want, will ſet him farre beyond all verball praiſes. In the meane lets turne our ſelues from praiſing man, to praiſe that God, to whom the praiſe of all that is praiſe-worthie is onely due, &c.

FINIS.

Postscr. *I Was requested to inlarge and refine these points, but I find so much written of these arguments already, that were it not more to satisfie others than my selfe, thou shouldest not (Reader) haue beene troubled thus long. If thou canst get any thing by these broken Notes as they be, doe; if God euer make me able to doe thee a better turne in any other kinde, I will. In the meane, the blessing of God be upon vs and our Church.*

FINIS.

REPRODUCED FROM THE COPY IN THE

HENRY E. HUNTINGTON LIBRARY

FOR REFERENCE ONLY. NOT FOR REPRODUCTION